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WEEKLY REVIEW.

—The *Times of India* has conferred a great favour upon its readers by supplying them with an excellent map of all that part of Afghanistan with which we have been having to do, with the routes leading thereto, including the results of the most recent surveys.

—We hope that somebody will bring to the notice of H. H. the Maharajah of Indore the reply of H. H. the Maharajah of Travancore to the missionaries that waited upon him, extracted in our Epitome. The southern Prince has a much better conception of what constitutes true civil and religions liberty than the Holkar and his advisers have. He is not at all ashamed of having extended toleration and protection to the missionaries and those who have embraced the Gospel in connection with their work, and acknowledges that so far from having suffered damage through these labours, the State has gained decidedly. If Christian missionaries sought to influence men in any way not consistent with the liberty of the individual, they might well be shut out from a kingdom; but they do not; they recognize the fullest liberty of the individual, and seek simply to influence him by presentation of the motives contained in the Gospel.

—We regret that Miss Frow of the Ellichpoor Mission, having long suffered from fever, has been obliged to leave for America.

—In a letter lately published, referring to the troops that have fallen in Afghanistan, Bishop Menrip recommends that prayers be offered in behalf of these dead, and he is kind enough to support this plea by a quotation from Maccabees which he would have his readers receive as of Scriptural authority. Protestantism has exerted a certain influence upon the Romish church, for if it were not for the presence of Protestants here, the Bishop would expect his *dictum* to be sufficiently authoritative, without any accompanying proofs of its correctness. But Protestants deny that the books of the Maccabees belong to the canon of inspired Scripture; and it was not till the Council of Trent, a little more than three centuries ago, that the Church of Rome decreed their canonicity. They are valuable writings, from several points of view, though in some of them legend and history are a good deal jumbled together. Besides their inspired books the Jews had a religious literature which contained much that was good, and some that is not without a high literary merit; and this is found most helpful as illustrating Hebrew thought and the national development. In recognizing three of the Maccabean books as canonical, the Council of Trent has gone directly in the face of some of the early fathers whose judgments they profess to believe most binding. Well, in one place, in one of these books, is a passage that seems to countenance prayer for the dead. The fact that Romanists have to go to this out of the way and dubious source for evidence that such prayer is acceptable to God, is in itself calculated to awaken the suspicion of thoughtful persons. If such prayer is acceptable to God, how is it that in the entire book of 150 psalms, containing prayers of every kind, there should be no whisper of such a thing as prayer for the dead? How comes it to pass that we have no where in the O. T. canon, any hint of such a thing? The Church of Christ is built upon the foundation of the apostles and prophets; in the epistles of the apostles to the Churches, if not in the instructions of Christ, there should naturally be some reference to this privilege of the Christian, but there is not one. Paul, writing to the Thessalonians concerning those of their number who had fallen asleep in Christ, (1 Th. iv. 13—v. 11,) points out a number of consolations, but does not breathe a word of any privilege of praying for the dead. "Now is the day of salvation." "Walk while ye have the light." "The night cometh wherein no man can work." The Scripture, every where consistent with itself, urges us to seek the welfare of our fellow-men while they are alive, forbidding us to entertain the hope that we can do after their death what we omitted to do for them while living. Prayer for the dead, masses for the dead, purgatory, of all this not a word in the volume of inspiration. The Brahmin who neglected to live as he should, expects his heir to redeem him from future punishment, by means of the annual *shraddh*; in like manner the lax Romanist anticipates that his son will help him out of purgatory by means of masses; and the one method is not more unwarranted of Scripture than the other.

—Lord Cornwallis sustained a great defeat in the United States a century ago, and afterwards he suffered a still greater defeat in this country, when he allowed certain middlemen in Bengal to become the virtual landlords of the country by means of the permanent settlement. There could hardly be a greater contrast than between the productiveness of Bengal and the aridity of this Presidency; yet, as we learn from a contemporary, Bengal pays but one pie per head of the population while Bombay pays 2½ annas, or 30 times as much. The annual revenue lost by the Cornwallis permanent settlement is estimated at from 20 to 40 millions stg. per annum. People ask defiantly how the Opium revenue can be made good if that source be cut off; have we not here an answer?

—Almost every week we have to chronicle the passing away of one of our veteran missionaries, and some times of a younger one. We have now to announce the death of the Rev. J. Wenger, of the Baptist Mission, Calcutta. Born in Switzerland in 1811, he went to England in 1833, was there baptized in 1839 and immediately proceeded to India where he arrived in June of that year, and after acquiring the Bengali joined the Rev. Dr. Yates in translating the Bible into that language. He has carried several editions of the Bengali Bible through the press, and has also translated the Bible into Sanscrit. He also prepared a commentary on the Bible, on the basis of the Rel. T. Society's Annotated Bible, carrying it as far as I Timothy. The major past of his long-protracted missionary life has been spent in literary work; but he commended the Gospel which he professed and preached by a Christlike spirit and a manifest devotion. He was held in highest regard by those who knew him, and he will be greatly missed in Calcutta where so much of his life has been passed.

—The Str. *Jeddah* with 982 souls on board, mostly pilgrims for Mecca, from Penang and Singapore, was abandoned by her captain, chief officer and others, off Socotra, under the impression that she was about to sink. The *Jeddah* with her pilgrims, 933 in number, was found by the Str. *Antenor*, taken in tow and brought safely to Aden. This, as reported, seems an astounding procedure, and we hope it will be thoroughly sifted.

—We are deeply pained to see the announcement that Mr. Parsons, a missionary of the Am. Board, in Nicomedia, has, with his Armenian servant, been murdered, while on his way to distribute relief to the famishing. We find in the *Missionary Herald* for August, some notices of his work furnished by Mr. Parsons a few months ago, which we place in our Miscellany. He is we believe, a son of the missionary of the same name, formerly in Smyrna, with whom the writer of this studied and prayed together in the Union Seminary, N. Y.

—Our friend the Rev. G. K. Gilder of Egutpoora would like the loan of a copy of Dr. Wilson's work on the Aboriginel Tribes of India. We once had a copy, given us by the respected author himself, but like many other books once on our shelves, it has taken wings to itself and flown away mysteriously, without any intimation of its present abiding-place.

—We think our readers may be interested in some extracts from letters written by Christian soldiers now at the front, or on their way thither, to one who is much interested in their spiritual welfare. It is refreshing to see how the grace of the Lord can make up for the failure of ordinary religious privileges.

"I am thankful for the blessed words you sent me in your letter." "I am rejoicing in Jesus as my Saviour from sin. He keeps me day by day, trusting in Him. I thank the Lord for so much of his presence up here. He has blessed me more than my heart is able to give utterance to. I have perfect rest in Christ. He is learning me many lessons."—"On the road up, the first four companies lost ten men through sun-stroke. We are now at

Gulistan." "I have seen D.; he is still trusting in Jesus. There is a good little band of us now. We cannot go out to have prayer-meetings on account of the robbers; we are not to leave camp; so we all get together and talk to one another of the Lord's goodness to us and the way in which He is leading us, and the Lord blesses us much in so doing."

The writer of this letter when converted a year or two ago (through the blessing of God on the words of a Christian lady) did not know how to read or write. Another writes:

"The Lord has been good to me so far, and I can trust him all through. I have been very happy all through my journey so far. I had sweet communion in the train with the dear Lord. We have had hard work all the way through, but that we may expect. A campaign is not for feather-bed soldiers."

This may suffice. We hope these extracts may lead to much prayer in behalf of the men that are at the front, that they may be kept true to their heavenly Lord and their earthly Queen.

—On Friday of last week, the hall of the Gen. Assembly's Institution, lent to the Y. M. C. A. for their meetings, was crowded by an audience composed of Europeans and Natives, to hear the Rev. Mr. MacKichan's Lecture on the Unity of Nature, with illustrative experiments. The Lecturer spoke about the correlation and conservation of forces, and pointed out the transformation of one kind of energy into another, into a third and even into a forth. The reason why men have imagined they could invent perpetual motion is the fallacious idea that machinery creates or multiplies force, whereas it only applies it more felicitously. No one can add to or take away from the force that is present in the universe. It dies in one form to appear in another. The force that produces coal slumbers in that coal for many thousands of years to be released when heat utters her 'Open, sesame!' The Lecturer spoke of the evidence of God in design, and of the testimony borne to the truths of religion by some of the profoundest observers of Nature. The Lecture was listened to throughout most attentively by the large audience, and was followed by a few appropriate remarks from the Rev. Mr. Macpherson.

—We have before us a number of tracts such as the Ritualists think it worth while to distribute among soldiers, and we must say that it awakens a deep feeling of sorrow that such unscriptural literature should be circulated among the men by those whom they are required to regard as their spiritual officirs. Here for instance is a tract entitled "Where do you get the Bible from?" It seems to be written under the apprehension that the men in our garrisons are in danger of thinking too highly of the Bible. How absurd, when perhaps one in a hundred of those men looks into a Bible once a week. From beginning to end this tract is busy suggesting doubts, just as though the devil could not do this without the ritualist's help. Here is a specimen of the questions:

"What authority does St. Luke claim for writing? Where do you read in the Bible that Christ appointed any one to write at all? How do you know that the Bible is translated right? How do you know that St. Paul's Epistles have been kept all these years in the same state in which they issued from his pen? Which Epistles are genuine?"

Then we have some affirmations. For instance:

"The Bible is not a Protestant book at all. No Protestant idea was ever in it. No line of the Bible was ever written by Protestants or for Protestants. The Gospel is not a book-revelation, but a tradition."

The idea that men should be paid to the State to circulate such literature as this! Paul spoke with singular vehemence of some in his day who preached *another* Gospel, and we suppose that if he were alive to-day, he would apply this language to the teaching of these tracts. The Ritualist conspiracy is for the purpose of letting no man entertain a hope of going to heaven, apart from the priest; hence their fear of that book which is able to make men wise unto salvation.

—The Rev. C. W. Park delivered a Lecture at the Framji Cawasji Institute on Monday last, on "The Doctrine of Incarnations and its Indian Illustrations." The room was well filled with educated Natives and Europeans. Mr. Jacomb, C. S. presided. Mr. Park spoke for about an hour and a quarter, holding the attention of the audience throughout. He spoke of the law which seemed to require that thought, whether human or divine, should express itself, embody itself, incarnate itself in forms that could be apprehended. The artist embodies himself in his works, and his greatest ambition is that the thoughts within him should be adequately externized and made visible in his works. The different religions prevalent in this country afford evidence that men have looked for an incarnation of the thought of God, and recognize this as the only satisfying means of making man acquainted with his Maker. We hope that we may have the pleasure of seeing this Lecture in print.

—We are informed that the Calcutta announcement of a new Church to be formed in Bombay apart from the Missions, is probably the echo of a movement in connection with the Native Chr. Association. A proposal was made, it seems, for a church on undenominational principles, but whether it is likely to be carried out or not, we cannot say. Our informant was a member of the Committee but thought it best to withdraw when he became aware of this movement.

—It was expected that General Roberts' force would be at Khelat-i-Ghilzie on Tuesday last. That place is said to be 88 miles from Kandahar. On the same day General Phayre was at Killa-Abdoola said to be 98 miles distant from the same, but the country between him and Kandahar is much more difficult to cross, and it is thought that Genl. Roberts will be there a day or so before him.

—A Poona correspondent says "if we do not have rain in a fortnight there will be severe scarcity, if not famine, in all those districts which were afflicted by the last famine." Let those who believe not merely in the laws of nature but in a Law-giver, pray much for the poor people of the Deccan.

—Poona has suspended its dancing for one night, because a General has fallen. Officers under the rank of General may fall, to say nothing of British soldiers in large numbers, but Poona cannot suspend its dancing for such.

—The Rev. G. M. Gordon, a missionary of the C. M. S. in the Punjaub, but temporarily, by permission of the Bishop of Lahore, serving as Chaplain with the force at Kandahar, has been killed in the recent sortie that cost the lives of so many officers and men. Much sorrow will be awakened by this event.

—The *Indian Chr. Herald* informs us of the death of Professor Ram Chundra of Delhi, on the 11th inst. Mr. Ram Chundra, a distinguished scholar of the old Delhi College, was baptized in 1852. During the Mutiny his life was in great danger. He became Head Master of the Govt. school at Delhi, in 1858, and he was for some years tutor and then Director of Public Instruction to H. H. of Putiala. During his last illness he expressed his full trust in the Saviour.

—In the Church Missionary Society's Travancore Mission there are 2,147 Native communicants, under the care of *one* European missionary and seven Native ministers. This is a striking instance of the way in which Native agency may be expected to take the place of European. Last year 85 adults were baptized. Contributions, Rs. 2,173. Total of Native Christian adherents, 10,235.

—Things will probably reach a culminating point in Afghanistan in the next two or three days. The position of affairs has all the interest of the fifth act of a tragedy. General Primrose and his army hard pressed at Candahar by Ayub Khan's force, the latter flushed with victory and encouraged by the slaughter made of the sortie party the other day; General Roberts with one army advancing from the north-east, through the enemy's country; General Phayre hurrying on with another force from the south-west with hostile forces on his flank; each of these advancing forces hoping to reach Candahar at the beginning of next week. If Ayub Khan were a consummate general, he would fall upon the first of these forces to arrive, when spent with their long march, and if successful with them, would await the approach of the other. Can any one fail to see how entirely we are dependent upon a superintending Providence, in this juncture? And yet our rulers scorn to make any public acknowledgment of their sense of this dependence, and virtually say to Providence we have no need of thee. May God have regard to the prayers of his people.

—Some 40 or 50 persons in this large city of Bombay have manifested their interest in the cause of Christian Missions, by assembling, on three mornings of this week, to pray for the blessing of God upon the work. Those who attended found it good to be there; fervent prayers were offered and stimulating words spoken. The evening meetings on the same days were very well attended, the large hall of the Framji Cowasji Institute being nearly full every night. Some reports, taken from our contemporaries, will be found in other columns.

—We have received a tract entitled "The Times of the Gentiles," pointing out that the three periods in Daniel xii must signify periods of solar years, and adducing arguments to show that one of the prophetic periods begins in A. D. 637 when the Saracens under Omar took Jerusalem. The writer believes that there is a *solar* week, or period of 2520 years spoken of in prophecy, and measures this from B. C. 624 when Nineveh was taken by the Babylonians.

These Christians, who are swarthy now— do you know how they got their swarthiness? It was by sweltering at the forge of affliction.

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We find in the *Divine Life* for July some remarks of Dr. Mahan upon a letter by President Finney that has lately been published, with the views expressed in which Dr. M. is not altogether accordant. We were greatly pleased with Pres. Finney's letter, and are some what surprised that Dr. M. should take exception to it. What Mr. Finney says is this:

"I fear you are thinking about your faith and your exercises of mind too much; trying to believe and scrutinizing your state to be sure you do believe. Make Christ,—not yourself, not your exercises of mind, not your happiness or suffering not any thing but Christ, or God in Christ, the object of thought and you will find yourself spontaneously believing, —resting, rejoicing in Him and not in yourself. —It is a common mistake, to think of one's own experience, of what a blessing we need or have received: and to dwell in thought upon the state of one's own soul, and upon one's own joy or sorrows. In a right religious state, very little thought is bestowed upon self in any shape. Perpetual self-consciousness is not a prosperous religious state."

Dr. Mahan says:

"Had Pres. Finney told this inquirer that he feared she was thinking not too much but too exclusively about her faith and her exercises of mind, he would, no doubt, have said just what she needed to be informed of. No such instructions [as those he gives] are any where given to inquirers in the word of God. The revealed condition of our obtaining any good is, first of all, a distinct recognition on our part of our need, and then that we lay out that specific necessity under the eye of God, and in the name of Christ seek the specific good which we consciously need."

Furthermore Dr. M. says that the thing is impossible. "The attempt to exclude any object from our thoughts, renders that object, by an immutable law of our mental nature, omnipresent in thought." Inspired wisdom says: 'Let us as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you'? 'Examine yourselves whether ye be in the faith.' 'Prove your ownselves.'

We will endeavour briefly to state what our own apprehension of the matter is. We look to Christ as our ground of confidence; we look to him as the revelation of the Deity; we look to him as the perfect man, the model to whom we are to be conformed; we look to him as the Transformer. Looking to him as a ground of confidence, we are made sensible of the vanity of all that in ourselves upon which we have been tempted to rely. Looking to him as the revelation of Deity, we learn to love him with all the heart and soul and mind and strength. Looking to him as the perfect man, we are made sensible of our own divergences from this model, and humility and contrition are awakened. Looking to Him as the Transformer, we are changed into the same image from glory to glory; he is, as it were, photographed in us, and we get to say, Not I, but Christ liveth in me. As Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted up in the wilderness of this world. The bitten Israelite, sensible of his condition, looked to the brazen serpent and was healed in so doing. Similarly, we look to Jesus, not once, but always.

We are commanded to add to our faith, virtue, and to virtue knowledge, temperance, patience, godliness, brotherly kindness and charity. To do this, must we stop looking to Jesus? This is just the mistake that thousands of Christians make. These gifts are all for us in Christ. The apostle Peter tells us that these things, *all things* that pertain to life and godliness, are given us in Christ. They are not to be *exploited* (as the French say) from the mine of our own heart; they are given to us in Christ and hence the command to add them to our faith.

The perfect state of the Christian is that in which he has altogether ceased to be an object of complacency to himself, or even an object of self-contemplation. The living creatures nearest the throne (Rev. V.) are full of eyes within and without; they have eyes only for God; their whole being has become simply a faculty of vision.

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SATURDAY, AUGUST 28, 1880.

WHERE IS THE FAILURE.

In reply to the question 'Is the Gospel a failure' some very eloquent facts have been arrayed to establish the negative. The Gospel is a failure if it fails to accomplish what it undertakes to accomplish. What does it undertake to accomplish? It undertakes to save from the guilt and power and curse of sin all those who heartily embrace it and continue to obey it. Prove that such persons, true believers, do not experience its delivering power, according to their faith, and you will then have proved the Gospel a failure. It will not do to point to professing Christians and say, These are not victorious over sin; this does not prove the Gospel a failure, for it only professes to give this victory in the case of true believers. There is in a certain community an experienced physician, especially renowned for his treatment of malarious fever. Suppose a person would say, This doctor is a failure; he has been many years practising here, but even to this day malarions fever prevails: this surely would be an absurd criticism. The question is, does he cure those who put themselves entirely unde his care? He is not the only physician that people call in; many people have more trust in others; he does not undertake to benefit those who reject his aid. Somebody says, He *is* a failure; for my friend Robinson took some of his medicine and did not recover. Did your friend Robinson put himself entirely in the hands of this doctor? No; he had another physician, and took the medicines of both. Well, this was no case of failure; for our Esculapius never professed to cure people who only put themselves partially in his hands. What could be more absurd than for a person to charge this physician with incompetency because in addition to those who fully submitted to his treatment, all other cases of malarious fever were not banished from the community. Equally absurd is it for any one to aver that the Gospel is a failure, because an immense number of people who refuse to have any thing to do with it, are not benefited by it. What they have to show is that they who fully embrace it, and believe with an undivided heart on the Lord Jesus Christ, are not delivered from the guilt and power of sin. It will not do for them to show that many of those who have professed Christianity, exhibit very little of the spirit of Christ; for the Gospel does not undertake to save nominal Christians.

Whosoever will, let him take of the water of life freely. The promise is to him that wills to come, not to him that wills not to come. The Gospel does not undertake the transformation of any but believers; does not go forth to war upon the free-will of men; but simply to save those that believe.

But let us resume the supposition of an experienced physician, successful in dealing with all cases of malarious fever that are brought to him. He treats men without price or reward, only asking that they who are cured should bear witness to the cure effected and commend him to other sufferers. Other physicians signally fail to cure their patients. May we not expect that in time all will be led to avail themselves of the generous aid of the physician who is alone successful? Yes, it would be very strange if such were not the result. By analogy, might we not expect that the Gospel would come to be recognized among men as the power of God unto salvation? If their own systems fail conspicuously to deliver men from sin and create them anew in the image of God, will not their attention be arrested by the marked contrast in the case of those who rely on the Gospel?

Is not Hinduism the most conspicuous failure on the face of the earth? Here are more than two hundred millions of souls delivered over from infancy to this Esculapius, to be saved from sin and the love of sinning and fitted to dwell with God. Nothing is worthy of the name of religion that does not undertake to do this. Out of these two hundred millions, how many have been thus saved? There times every century, this number of persons has come and gone, for ever so many centuries, and yet none can be pointed out as having been thus saved. Could there be a more gigantic failure? The next best thing would be for Hinduism to bring its patients to a condition in which they would recognize the claims of a true Deliverer when such would appear. Has Hinduism done this? On the contrary, it has so blinded them that they look upon the true Deliverer on their worst enemy, and will rather take cowdung from their own practitioners than the medicine of the Gospel. Here again, is not Hinduism a conspicuous failure?

But from another point of view the Gospel may perhaps be regarded as having failed to accomplish what might fairly have been expected from it. It saves men from sin and from the love of sinning, gives them peace with God, sustains them under the trials of life, makes them contented in the absence of the world's riches, so that their lives conspicuously testify to the power and grace of Him in whom they believe? Will not these benefits speak eloquently to those who have been all their lives baffled in the pursuit of peace and purity and contentment? Will not the glow of health in the cheeks of these saved ones, send the conviction home to others that the physician who has wrought such transformations must be worthy of all confidence? When the Samaritan woman bore her testimony to her fellow townsmen, did they not receive it, did not they too become believers? Did not our Lord promise those who believed on him, that they should not merely have their soul-thirst satisfied, but should be fountain-heads of saving influence, rivers of living water flowing from them? When the Christians of Jerusalem were filled with the Holy Ghost,

were not multitudes added to the church daily? If the Christians of Bombay had the faith and love and purity and self-denial and invincible joy and humility which have been purchased for them by the death of Christ, would the conversions be like angel's visits, few and far between? Would expensive Hindu temples continue to be erected? Would the converts be one in a thousand of the population? Since the Gospel began to be preached in this city two generations have passed to their account numbering more than a million. Since the Gospel began to be preached by Protestant missionaries in India, three generations have passed away numbering 6 or 7 hundred millions, or about one half of the entire population of the globe. This is appalling. All the converts made in this time, fall a good deal short of a million. Here is failure, gigantic failure, and the thought of it might well bring the people of every name into the dust, before the Redeemer's feet. The failure is not at all with the Physician; not at all with the remedy; but it is with those who profess to use the remedy and do not.

REMINISCENCES. LXXXIII.

The diary of 1844-45 from which we are extracting consists very largely of sketches of sermons. In those early days of his life in Christ, Homunculus seems to have made it a point to write down all he could remember of every sermon that he heard. These sermons were mostly by his pastor, Dr. Skinner, and were well worthy of being thus treasured; but whoever was the preacher H. generally found something good to make a record of. H. was a very regular attendant at the Mercer St. Church, not choosing to go here and there after eloquent preachers.

Aug. 6, Let me note here that this evening being asked to say something to Jesus Christ in the name of a few of his disciples, I had nothing to say.—11th. The past has been an abominable week, and it is amazing how I have succeeded in forgetting the Redeemer and my redemption.—13th. "Every man shall receive his own reward according to his own labour." 1 Cor. iii. 8. I have just heard a beautiful and instructive sermon on this text. Guided by the context the preacher showed that it did not relate to the life to come, but to the successes that attend the endeavours of the Christian to enlarge the Church of Christ. Our success is as our faithfulness. He pleaded cogently for a construction so full of encouragement and admonition. It is a most acceptable truth to me, and I pray that it may sink deep into my soul, and bring forth fruit to God all my life long. We are labourers together with God. [We pass over the analysis of the sermon.]—20th. With the help of God I will turn over a new leaf, and give that time to the operations of the Holy Spirit upon me which I have too long withheld. I propose now to postpone every day all my studies, until I have enjoyed a satisfying communion with God, and made some advance in the knowledge of his word. In the first hours of the day my mind is not in its best state, and I will give them to the study of the languages, reserving later hours for prayer and the Bible.

26. The resurrection of Lazarus is, next to the crucifixion of our Saviour, the most affecting incident recorded in Scripture. How is it possible for any human heart to be so indurated as not to be touched beyond expression by the evidence which the Saviour here gives of his participation in that which most decorates man, his susceptibility to tender emotions. He groaned in the spirit; he was troubled; he wept. At the same time that he was conscious of that omnipotence of which he was presently to give so wondrous and sublime a proof, he was quite subdued by the emotions awakened in his sympathetic heart by the sorrow of those around. Those tears, those tears! what a sweet attraction should they have for us, with what love should they inspire us. They should be perpetual and irresistible suitors to our hearts, to turn away from self, and glow with passionate love for Emmanuel, the wonderful, the Man-God, the Creator, who groans in spirit and sheds fellowly tears when his creatures are heart-broken. One reflection it will be well to make; we cannot doubt but that the effects of the miracle must have been incomparably great on Lazarus himself. It is impossible (I think) that he ever, during the residue of his life, forget it. There must have been ever present to him the picture of himself a corpse in the house of death. That awful moment when he opened his eyes to find himself in a charnel, surrounded by corruption and involved in gloom, in the very gateway of Hell, as it might seem, and when he beheld at a little distance the Son of Man, the Light of the World, the Life and Resurrection, and heard his august and godlike words, Lazarus, come forth! words which of themselves showed the speaker to be no other than the One who had said, Let there be light,—that awful moment must undoubtedly have been continually present to the restored youth. We cannot think of him otherwise than as devoting himself thenceforward to the cause of the Redeemer, without any reserve soever. We would reject as something altogether monstrous and incredible the thought that possibly he may have afterwards forgotten Jesus, slighted his desires, repelled him by unkindness. We are ready to asseverate that any one in the likeness of humanity could not be the object of such wondrous love without forever after rejoicing supremely and exclusively in the service of the Saviour. A perfect willingness to expose his life at any time would feebly express the ardour of his devotion. But how is it with me? A greater miracle has been wrought in my nature than in that of Lazarus; for the death from which I have been redeemed is quite another and more fearful sort of death than that by which Lazarus was temporarily bound. And what in the life I am leading?

Sep. 1. What does God want of such a creature as I am in his flock? It is a consolation that he does, for some reason or other, want me, and that God, when he drew me to him, knew what a vile wretch I was and would be. What means of grace have been accorded me this day! Had my heart been less hard, how much benefit might I have derived from the services of this Sabbath. Should I delineate here the recent condition of my heart, I would write one of the darkest pages possible. What is it that binds me down to earth? Why can any one else be spiritually minded and not I? Is it because more has been done for me than for others? Because I have been rescued from profounder depths?

2. We cannot believe too much, was said last night. We cannot be too much persuaded of the actual presence of Jesus, whom we pray. To believe it as confidently as our own being, will do us no harm, but good. This will make us spiritual.—As often as we are about to engage in any religious exercises, let us consider our motives and ascertain what our definite intention is. Let us always have a definite intention. Let us not pray for prayer's sake, but for our wants' sake. Praying, singing, hearing, reading the word, speaking, in all let us have a well-understood purpose.

8th of Romans, 33, 34. The preacher began by referring to the previous chapters where it was shown how all expectation of being justified by our works was futility, and was followed by wretchedness and disappointment. It is God that justifieth; a great axiom. The reason of his justifying us, is contained in the three great facts immediately set forth: the death, resurrection and continual intercession of our Saviour. As a forcible illustration of our justification he took the following case: A man has capitally transgressed; he is condemned and executed. Suppose that now by the power of God he should be raised from the dead; justice can lay nothing to his charge, seeing that the sentence of the law has been executed upon him; he is free from the law as though he had not transgressed it. We are all transgressors of God's law and are obnoxious to eternal death. Jesus Christ appears from heaven, and the same authority from which the law has emanated declares that his suffering shall be for ours and that whosoever will may lay upon him burdens, transfer to him his indebtedness to the injuired law and await the event. He then, as our substitute, suffers death. His fate is our fate: if he continues in death, we also do; if he lives again we live in him. The momentous question is, Is his atonement sufficient in the eyes of our Judge? For three days the question was unanswered; Christ was in the tomb, and we with him. But lo! The Sabbath of justification dawns upon the world; he arises from the dead, and we, joint-heirs, with him. His resurrection is the sign of God's acceptance of the sacrifice; to doubt of the salvation of all who truly believe on him is to doubt of the resurrection and ascension of Jesus. The names of as many as wish, without any exception, are inscribed in his own title to eternal life, to which the Omnipotent put his seal when he raised the Lamb, our sacrifice, from the dead. The belief which is the one only condition of our redemption, is the belief of the heart; a cordial surrender of ourselves to the Saviour. We all receive new life; not our old life; but the very life of the Redeemer which gives us principles of thought and action altogether different from those that had previously prevailed in us.

INTERNATIONAL BIBLE STUDY.

September 5th, 1880. *Matthew XXVII.* 35-50.

"And they crucified him." It was the form of execution that the Romans reserved for those who were not Roman citizens, for slaves and captives, and consequently, it carried with it a stigma like that of the gallows. Fifteen centuries before this, many centuries before Rome had an existence, a very remarkable prefiguration of this death of the Saviour was given in the presence of some hundreds of thousands of Israelites, in the Arabian desert, by the suspension of a brazen serpent upon a pole (he was made sin for us) that they who had been bitten of the serpent might obtain deliverance from the deadly poison that was coursing their veins by looking to it. For fifteen centuries no man could tell how this prophetic *tableau* was going to be fulfilled; and even if they had known that the Messiah was to be crucified by the Romans, they would have been at a loss to understand what the Romans would have to do with a Jewish Messiah. The Romans had nothing against him; the Jews had much against him; the prophecy seemed to fly in the face of all probabilities. But the incredible thing came actually to pass; Jesus was crucified by the Romans who did not wish his death, at the instance of the Jews. Then was fulfilled the prophecy given to our first parents in the garden of Eden, that the seed of the serpent should bruise the heel of the woman's seed, and should then have its own head bruised by that heel; in other words, what seemed a victory for the serpent should turn out a glorious victory for the Son of man. "Be of good cheer, I have overcome the world." "Except a corn of wheat fall into the ground

and die, it abideth alone; but if it die, it bringeth much fruit."

He was crucified; ignominiously executed at the instance of the highest court in church or state; held up to the scorn of the people as a miserable pretender, an unscrupulous deceiver who had assumed the garb of religion to accomplish his own base ends. The Saviour had all that delicacy and sensitiveness which belong to true refinement, and one cannot doubt that his nature shrunk from the exposure of his person. So attenuated was his form that the spectators could count his bones. We have five accounts of the crucifixion, four by the four evangelists, and one by David in the 22nd Psalm, a thousand years before the event. And although Jesus, in a loud voice, quoted the first verse of this Psalm, in the presence of those who professed to be well acquainted with the Scriptures, yet none in that hour seemed to recognize the scene as that which David had so graphically delineated. They that sat at the foot of the cross parted his garments, casting lots, as David had predicted; they would have simply divided them among themselves, if it had not been that one of them was without seam, and would have lost its value, if divided; so, for that they cast lots. Behold then Jesus dying as a pauper, without a scrap of this world's good to give to any of his friends. And perhaps Barabbas the murderer was there in the crowd, beholding Jesus on the cross where he himself was to have been suspended. That Barabbas is our representative. We too can take up the word, He tasted death for me.

"They watched him there." Remembering his mighty works, they could not be altogether sure but that he might yet deliver himself from them; remembering his blameless life, they could not be altogether sure but that God would yet interpose in his behalf.

"His accusation written, This is Jesus the king of the Jews." 37. This was the crime for which he was adjudged to this ignominious death. They would not have this man to reign over them. If he had simply proposed to deliver them from the government of the Romans, they would not have objected; but the kingdoms of this world are not kingdoms at all, in any proper sense, controlling simply the external man. The kingdom of Christ unfolds itself in the Sermon on the Mount, and its subjects are all poor in spirit and hunger and thirst after righteousness and resist not evil. Such a kingdom as that they could not away with. For it involved the acknowledgement that they were sinners, having no righteousness of their own, and all their Jewish pride rose up against it and has continued for 18 centuries to look defiantly upon it.

"Two thieves." The prophet Isaiah had portrayed this scene seven centuries before. 'His grave was appointed with the wicked, he was with the rich in his death,' is the better rendering of *Is. liii. 9.* 'He was numbered with the transgressors.' 12. What a terrible thing it seems to the well-reputed Christian, to be threatened with a stigma; what an awful thing to die with such a stigma resting upon him; to die the inmate of a gaol, with thieves looking on. This was the society granted to the Son of God in his last hours.

For the verses 39-43 see the 22nd Psalm. "Thou that destroyest the temple and buildest it again in three days, save thyself." The word of Jesus of which this professed to be a reminiscence, was not recorded till John wrote his Gospel, but it appears to have been kept in memory by the people of Jerusalem for three years. As our Lord referred to the true temple, his own person, it is singular that it should have been quoted in front of the cross. It would have been well if the disciples had been as tenacious of it.

"Himself he cannot save." 42 Glorious truth.

"He trusted in God, let him deliver him now, if he will have him." The truth of God expressed in the ministry of Christ, was crucified with him. This was the agony, and all the holy universe of God was affected by it, and the eclipse of the sun was just one token of this.

"Eli, Eli, lama sabachthani?" 'Lama hazabtani' is the Hebrew, but our Lord used that version with which the people were more familiar. Christ was made a curse for us, and was treated as though our guilt attached to him; not as we would have been dealt with, apart from a substitute; for the dignity, the excellence, the holiness, the divinity of Christ invested his sufferings with an infinite substitutional power. The supreme curse, to one who loves God with all the heart and soul is to be dissevered from the consciousness of that love, and it was necessary that Jesus should touch this awful bottom. He was the Truth and the Truth went completely under and was lost to the light of day, as when Jonah was swallowed up in the sea.

THOUGHTS ON REVELATION. III.

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there 1260 days." xii. 6.

A place was prepared of God for the church of Christ not in the high places of imperial Rome but in the wilderness; and the preparation was effected by all these passages of the New Testament which notify those who would follow Christ that in the world they may expect tribulation. Let us run over some of these.

The Son of Man hath not where to lay his head. If they have called the master Beelzebab, how much more his household. If any man will come after me, let him take up his cross and follow me. I am come not to send peace but a sword. A man's foes shall be they of his own household. Men love darkness rather than light. If they have persecuted me they will persecute you also. In your patience possess ye your souls. Whosoever killeth you will think that he doeth God service. Blessed are ye when men shall persecute you; rejoice and be exceedingly glad; for so persecuted they the prophets who were before you. Be not afraid of them that kill the body and after that have no more that they can do. Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it.

By means of the Acts of the Apostles, and the letters which the Apostles sent to the churches of their day and to their fellow-workers, the great Head of the Church sought to prepare his people for times of persecution in which the power of the state would be swayed by nominal Christians and exercised most bitterly against those who were faithful to the Master. The prophecy in Paul's second Epistle to the Thessalonians indicated that the greatest peril of the church during the period stretching from the ascension to the second advent of Christ, would be from the Man of Sin, sitting in the temple of God, and claiming the authority of God.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." "Through much tribulation we enter the kingdom of heaven." "He that endureth to the end shall be saved." "If we suffer with him, we shall also reign with him."

This portion then corresponds with the account of the two witnesses *in sackcloth.* These witnesses are indeed represented as having power to shut heaven that it rain not, and to do other mighty works; but this was simply the power of God set forth in the promises, which they embraced, refusing to purchase the power of the world at the expense of the truth committed to them. And we shall find that similar powers waited upon the Church as she is set before us in the 12th chapter.

We have seen that the woman in heaven and the two witnesses in heaven, signify a condition of things when there is genuine liberty for men to hear the voice of Jesus and follow him, without obstruction from the ruling power. Many would think it heaven if all the power of the state were to be placed in the hands of the church to be exercised coercively against those who are not of the church. But this is not at all the true conception. This is the rock upon which nominal Christianity has constantly made shipwreck of the faith. The power of God accompanies the motives that are contained in the Gospel, in the cross of Christ, and are set forth in the lives and in the testimony of Christ's followers; and the atmosphere in which these have their proper effect is genuine, civil and religious liberty. This is the heaven that the Gospel demands. But Christians have constantly been tempted to imagine that they could help forward the cause of the Gospel, by availing themselves of political power, and by bringing a pressure to bear upon men very different from that which is brought to bear in the Gospels. The adversary came to our Lord and offered him all the kingdoms of the world and the glory thereof, it he would only fall down and worship him, that is, if he would only consent to be guided by the god of this world, by the ideas that have always found currency with the rulers of this world's kingdoms. Frustrated here, the god of this world has employed the same temptation with much success, with the Christian Church. Men have supposed that the wrong thing in these state alliances has been the corruption of the Church that happened to be in alliance with the State; and that just in the measure that you reform the Established Church and bring it near to the Gospel standard, the alliance becomes legitimate. Men who administer the laws of a country are bound to be governed in all things by the principles of the Gospel of Christ; but the Church of Christ has in Christ all the power that she needs and the only power that she can safely use to accomplish her mission. All things that pertain to life and godliness are given her in Christ. All power in heaven and in earth is given unto me; and lo, I am with you always even unto the end of the world.

The wilderness is the opposite of this heaven. It supposes that the political power is swayed in such a way as that there is no

liberty for men to hear and to obey the pure Gospel. The power of the State is brought in between Christ and the individual to hinder him from truly knowing and coming to and following Christ. In the 11th ch. the holy city is represented as trodden under foot 42 months, i. e. 1260 days; the two witnesses are said to prophecy 1260 days; here the woman is in the wilderness 1260 days; and in v. 14 we have 'a time, times and half a time,' i. e. $3\frac{1}{2}$ years=42 months =1260 days. By this we understand a period of 1260 years. A period of the same length is indicated in Daniel.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

Dear Editor,—The letter of "Nemo" in your last week's issue, is I think calculated (tho' unintentionally) to mislead. It conveys the impression that the Methodist Church in India is in danger of proving recreant to its trust, by getting so wrapt up in English work, as to forget that work amongst the heathen, for which Rev. W. Taylor, and his co-laborers, believed that Methodism had been raised up by God in this land. "Nemo" is not alone in hinting at this danger, but is the charge really well founded? I, for one, think not, and in support of my position will briefly outline the missionary work done by our Church in Bombay, which is as follows; viz. at Grant Road Church, every Sunday morning at 9 o'clock, a preaching service in Tamil or Malayalim is held by a native catechist, employed by us, and whose whole time is devoted to native work, and at 3 in the afternoon, this is followed by preaching in Marathi, and a Native Sunday School, and on Wednesday evenings at 7-30 at the same place, there is held a Native Fellowship Band, followed by Marathi preaching.

At Dean Hall, there is also preaching in Marathi every Sunday at 3 p. m.

At Colaba Rev. W. J. Gladwin is carrying forward native work, preaching several times every week, whilst at two points in Mazagon we have also been holding Vernacular preaching services.

In addition to the above, a native day school is held at Khetwady daily (Saturdays and Sundays excepted), whilst the Preacher in charge of our native work, preaches in the open air four times a week, and a young local preacher (a recent convert) is indefatigable in his efforts to spread the gospel amongst the native people of Bombay, preaching to large numbers of them, both mornings and evenings nearly every day in the week.

Besides the above, much labor is expended by individual members of our Church, in the distribution of tracts, and in personal appeals to natives, with whom they come into contact in the way of business or otherwise. It is true that in spite of all this labor, we have as yet gathered comparatively little fruit, but who will say that all this labor has been, or is, in vain. "Rome was not built in a day."

Most of the Missionary Societies operating in Bombay, have been in the field for more than half a century, and have been favored with the services of able and efficient men, backed up by large apportionments of money from Home Societies, and yet I think they all, more or less, deplore the fact that hitherto the fruit gathered has not been commensurate with the labor and money expended. For some reason or other, Bombay proves itself to be a very hard and discouraging mission field, and yet doubtless the gospel leaven is working, and the seed which is being sown from day to day, will not be altogether lost and at some time or other, there will be a plentiful harvest, and both sower and reaper will rejoice together.

In other parts of our work throughout India I think the Missionary spirit is decidedly increasing rather than diminishing — five of our ministers have already given themselves exclusively to native work, whilst several others are being strongly drawn that way, and besides, we have a number of young men, at the present time studying the Vernacular and otherwise preparing themselves for labor amongst the native populations of this land. Whilst therefore I would not object to "Nemo" or any other brother, stirring up "our pure minds by way of remembrance," at the same time I think we ought not to ignore or underestimate what is already being done.

Just now, Methodism in India, is passing thro' its Church building era. In nearly all our stations we have found that worshipping in hired halls, has proved very expensive, and oft times very inconvenient and disadvantageous, especially in those places where a hall suitable for public worship is hard to obtain. The result is that we have been tempted to launch out into enterprises which have very heavily taxed the resources of our people (wholly dependent as we are, by our principle of self-support, on contributions raised in this country.) This for the time being, somewhat cramps us in our operations, yet we trust that in the end our position will be greatly improved by it, and that by saving the money hitherto expended for rent, we shall have the more means to use for direct Missionary labor.

It has happened that God has not called into the Methodist Church, many wise, many noble, many rich, but rather the poor of this world, rich in faith and heirs of the kingdom.—In view of this it is simply wonderful that hitherto we have been enabled to accomplish so much. Let it be remembered that we are not yet 10 years old, as a Church in India, and yet without a single rupee from Government, or from any home society, we are at the present time supporting from 35 to 40 missionaries scattered throughout the three Presidencies and stretching from Kurrachee to Rangoon, and have acquired Church property to the value of nearly Rs. 300,000 whilst last year alone we raised for our year's work no less than Rs. 119,000, and all this by the free will offerings of the people. Surely we may exclaim, what hath God wrought! To-day the Methodist Church in the United States is the largest religious body in that country, whilst in England, Methodism is amongst the leading Dissesting bodies there, but this has not always been so—neither in England or America had Methodism in the 1st decade of its existence such a success as God has given to it in India.

What therefore may we not hope for in the future, if we are only true to our Divine Leader? For my own part, as I review the past and the present, and then look ahead, I feel like thanking God and taking courage.

Yours &c.,

Isaac F. Row,

Pastor of Grant Road M. E. Church, Bombay.

P.S.—If any of your readers are very anxious to have us enlarge our missionary operations in Bombay I shall be very glad to receive contributions to enable us to hire a house, or erect a suitable structure for mission purposes, in the heart of the native city.

Dear Sir,—I send herewith two queries suggested by reading the last *Guardian*.

1. In our next S. S. Lesson, Jesus says to Peter, "What, could ye not watch with me one hour?" Does not the Saviour repeat His surprise and rebuke, in verse 45, thus: "Do ye still sleep on and take your rest?" I think that he does. As verse 45 stands in our version, it sounds like irony, or trifling, when read with the next verse, and therefore not at all like words of the sympathizing Saviour to His troubled disciples. A question agrees both with the circumstances, and verse 46, "Rise," &c.

2. If 12-50 P. M. means twelve hours and fifty minutes after noon, does not 11-50 A. M. mean eleven hours and fifty minutes before noon? If so would not the correction of the latter form cause more practical inconvenience than the formal accuracy would be worth?

Yours sincerely,

J. A. N.

[The Greek favors the reading of Matt. xxvi. 45 recommended above.—A. M. designates the period of twelve hours stretching from midnight to noon, and 11-30 A. M. signifies the lapse of $11\frac{1}{2}$ of these hours. This is the way we understand it. *Ed. B. G.*]

NOTICES.

Bombay Temperance League. The monthly meeting of the League will be held (D.V.) in the Coffee room Apollo Street, Fort at 8 P.M. on Tuesday next. It is especially requested that members of the League attend.

Appointments for to-morrow: Grant Road church, $8\frac{1}{2}$ a. m., and 6 p. m., I. F. Row. Evening Sermon on Lessons from the recent disasters in Afghanistan.—Dean Lane, Fort, 11 a. m. G. Bowen; 6 p. m., O. Shreves.—Mazagon. 11 a. m., I. F. Row; 6 p. m., J. N. Hawkins.

Epitome of News.

Saturday, August 21.

—Cocoa-nut day, Bombay; *Times of India*: *Fakirs*, in all their dirt and holiness, were to be observed at every turn, some of them doubled up in a most extraordinary manner to attract the attention, and bleed the pockets of those who believed in their holiness. One of these men might have been seen lying on his back on the ground with his legs packed into a compact compass over his body, and presenting in his ugliness and filth anything but an edifying sight. One could but admire, in spite of his repulsive appearance, the man's power of endurance, for he must have remained for hours in the same position, without doing anything further than call the attention of his co-religionists to his claims to their consideration. At another point, an exhibition even more singular and grotesque was observable. This consisted of a man apparently buried head downwards in the soil. At first sight one might have supposed that some enterprising native was desirous of securing immortality, by inflicting upon himself one of those frightful modes of capital punishment sometimes adopted by Oriental despots in dealing with their recalcitrant subjects; but on a nearer inspection, it was apparent that the aspirant to fame had no intention of emulating such deeds, in regard to himself. His body was propped up against a box or some similar support, and the soil seemed to completely cover his head as far as his ears, but a close investigation revealed the fact that the ground was hollowed out in front of his face, and over the space thus caused a piece of rag covered by a small quantity of earth, was stretched. This contrivance enabled him to breathe, and the laboured movement of the chest indicated that the act of respiration was difficult, and that at the very least the man must have been undergoing great discomfort, if not actual pain, from the flow of blood to the head. This self-injured man appeared to attract considerable notice, and the amount of money on the cloth spread on the ground for the reception of the offerings of passers-by, showed that his powers of endurance were appreciated by some at least of those who frequented the ground.

—Same, During the action of the 27th General Burrows behaved with great personal gallantry and had two horses shot under him.

—The Maharajah of Darbhanga has presented Sir Ashley Eden with a deed of gift to the Secretary of State for India of some eighteen iron bridges which were constructed during his minority by the Court of Wards. Those bridges are situated in the Muzaffardur, Bhaugulpur and Darbhanga districts.

—At Cottayam, on the 13th, the Maharajah of Travancore received a deputation from representatives of the Anglican Church and made the following reply:—Gentlemen of the Church of England Mission Society and native clergymen,—I gratefully appreciate the honour you have done me in waiting upon me with this address. It gives me great pleasure to meet you all again at Cottayam, one of the chief centres of civilisation in Travancore. I regard with sincere pleasure the testimony you have borne of the toleration and protection which this State has always accorded to you, and of the aid rendered in the spread of education. These, I can firmly assure you, will always be most cheerfully continued and extended, for the balance of benefit, I can safely say, has been on the side of the State, inasmuch as your labours have been increasing, year after year the number of a loyal, law-abiding, and civilised population—the very foundation of good Government. Accept my cordial thanks for all the good wishes you have expressed to me personally, and be assured, gentlemen, I prize them highly.

—*Bombay Gazette*: The first expedition, which was insultingly stopped at Ali Musjid, had for its object the establishment of a friendly mission at Kabul. The second expedition had for its objects the wiping out of this insult, together with the establishment of a diplomatic mission at Kabul. The third expedition had for its objects the avenging of the murder of our envoy, his suite and escort, and the establishment of our political ascendancy in Kabul. Not one of these objects has been, in any degree, effected. Each expedition has severally failed in the task assigned; eminently the last.

—An "Association for the Removal of the Bishops from the House of Lords" has been formed in consequence of the action of the majority of the Bishops on the Burials Bill.

Monday, August 23.

—The Persian correspondent of the Lahore paper writing from Kabul on August 14th, say that, after our withdrawal, the Mahomedans of the city gave thanks to God for the removal of the British from their midst, making frequent speeches, reading aloud the kulmas, and shouting "Thanks to God! Apostacy is gone, Islam is restored." They also declared that all Hindoos should be given their choice between embracing the Mahomedan religion and death, but the intentions of the Amir relative to the treatment of the Hindoos are not known.

—*Bombay Gazette*: Why does the *Indian Mirror* go out of its way to brand the god Mammon as an enemy of God? Is there not room for Mammon also in the pantheon where Lakshmi and so many other divinities find a place? A genuine old Mammonite—not a modern one—might be able to say in all conscientiousness, as much for that deity as the *I. M.* says for Lakshmi."

Tuesday, August 24.

—*Bombay Gazette*: Bengal, though the most fertile of all the provinces of British India pays only £14 per square mile, while Bombay, with the larger part of its area unculturable, pays over £15, and the N. W. Provinces £61. Again, Bengal pays only one pie per head of the population, while Bombay pays 2½ annas per head, and the N. W. Provinces above 2¾ annas. And this tremendous inequality is allowed in spite of the fact that Bengal is the most productive portion of India and the district most free from famine. In his paper Major Grey urges that under present conditions the settlement granted by Lord Cornwallis should not be adhered to, and it is clear that Government is at present adhering to an agreement made a century ago in the interests of the Bengal zemindars only by treating unfairly its other subjects. Our own Presidency, with so little culturable land, with large portions threatened yearly by famine, and some districts getting a good harvest only one year out of three at the best, has to pay more per square mile than Bengal, and thirty times as much per head. It is no wonder that when our famines come we have nothing to meet them with. Major Grey quotes Sir George Campbell, who said:—"The well-to-do people of Bengal had derived the greatest benefit from British rule, and for those benefits they paid almost infinitesimal sums in the way of taxation. . . . He thought he might say that the annual revenue we had created in favour of the landholdors of those provinces was probably more than twently millions, possibly it might soon be even forty millions sterling." And Major Grey adds:—"I believe it to be a safe assumption that were Bengal fairly assessed the land revenue derived therefrom would be from twelve to fifteen millions, instead of less than three-and-a-half millions as at present."

—*Overland Mail*, Aug. 6: The State elections in Alabama and Kentucky have gone entirely in favour of the Democrats. Both States are said to be sure for General Hancock. Mr. Rufus Cobb was elected Governor of Alabama by a majority of 50,000. Some disturbances occurred among the negroes in Kentucky, caused by the Republican negroes punishing other negroes for voting the Democratic ticket. Several were wounded at Lexington.

A despatch from Panama, published at New York, announces that the Chilian vessel destroyed by a torpedo in the harbour of Callao was the transport *Loa*. The Peruvian torpedo vessel which attacked her was disguised as a fruit boat. One hundred and fifty persons were killed on board the *Loa*, and forty were saved.

—*Bombay Review*: Mr. Mathew Arnold in his recent *Nineteenth Century* article slightly but effectively travesties a recent notable remark by the senior member for Birmingham, which Mr. Arnold makes run thus—"the lower classes in this country have utterly abandoned the dogmas of Christianity, and the upper classes its practice," As a writer in *Truth* points out, this amounts to a grave misrepresentation:—

What Mr. Bright really said was that, "to a large extent, the working people of this country do not care more for the dogmas of Christianity than the upper classes care for the practice of that religion." There is as much difference between these two statements, as there is between saying that *some* critics are very inaccurate and unfair and that *all* critics are grossly unjust and untruthful. Perhaps, Mr. Forster, who is a great admirer of Mr. Bright and the brother-in-law of Mr. Arnold, will ask the latter to exhibit a little more of his "own sweetness and light" in dealing with the opinions of eminent politicians.

Seeing that Mr. Arnold recently characterised his countrymen under these sweeping generalisations—'the upper classes ignorant, the middle classes vulgar, the lower classes brutal,'—he is not the man to cast a stone at the senior member for Birmingham.

Wednesday, August 25.

—Press Commissioner: News from Kandahar, dated 21st inst., states that a sortie took place on the 16th against a village on the east face of the city, and has secured us from further molestation on that side, but the loss was very heavy. Brigadier General Brooke, Captain Cruickshank, R. E., Colonel Newport, of the 28th; Major Trench, and Lieut. Stayner, 19th; Lieuts. March and Wood, of the Fusiliers; and the Rev. Mr. Gordon were killed. Wounded:—Colonel Nimmo, 28th; Major Vandeleur, 7th; and Lieut. Wood, Transport, all severely; Colonels Malcolmson and Shewell. Casualties among the men about 180.

Lieut. Maclaine, R. H. A., is reported missing after Marwand and a prisoner in Ayub's hands, but well treated.

The enemy throws a few shells into the city occasionally and keeps up a fire on the ramparts from sharp shooters, but does little harm. The investment is entirely trusted to Kandahari troops and Ghazis, Kabulis being encamped round Ayub, three miles off on the Herat, road.

A letter, dated the 20th inst., received at Chaman from Colonel Tanner, Commanding at Khelat-i- Ghilzai, reports that General Roberts is four marches off, and will arrive at Khelat-i-Ghilzai on the 24th inst. The garrison are well and collecting supplies for General Roberts on the Kandahar road. Geneal Roberts expects to be near Kandahar on the 29th.

—A notice of Mr. Macdonald's Vedic Religion in the *Star in the East*, concludes as follows: We hear of interpretations of the Vedas in a monotheistic sense, and so on. These interpretations are supposed to take away all the objections against what seems to be the apparent meaning of the Vedas. This is an old dodge; but how will it work? Ecclesiastical history will answer. Where are all the old philosophies of Greece and Rome, with their esoteric and exoteric doctrines? The refined and educated will not believe the more for these explanations. Fortunately, we suspect, the zeal of these Aryan reformers will never reach the lower classes. For them the Bible is waiting, waiting in all its numerous translations; and when they come to hear or read its simple rules, they will need no gloss, no artificial interpretation to enable them to understand it aright, or to prevent them from being poisoned by its evil. For the Veda there remains a decent burial; its manuscripts and printed copies will stay where they have mostly lain—in libraries—for some generations. Scholars, European and Asiatic, will wrangle over its more crabbed phrases, and over the many sentences that seem destitute of any reasonable interpretation. Whatever of seeming or real historic truth may be in it, will be gleaned from it. The antiquary who wishes to recall the manners and customs of the earlier Hindus, will revel in its contents. The philologist will still find hard nuts to crack in its pages. But for all practical moral purposes, it will remain dead, as it has been for so many years; the only difference now being that its name will come to sound strange in any but the scholar's ear. The day is coming for India also, when it will be understood that religion and morals cannot be divorced; that God is not a reflection of man, nor man, in his fallen condition, a pure reflection of God. The bringing forth of the Veda from the chamber in which it has long been lying dead, but in state, is only for the solemn burial. By all means bring forth the aged and venerable corpse; by all means let us gaze once more upon the still features of the dead. How much akin they seem to those of other man-written holy books, that have withered before the glance of Christianity. Move on, ye sombre steeds, with solemn trappings; roll on, thou funeral coach. Men stare at the procession, and talk of the dead as they have not done for a long time past. A moment more and all will be forgotten. The world-Christ has come to India.

—It is said that Lady Burdett-Coutts loses £100,000 a year by marrying Mr. Ashmead-Bartlett, who is by birth an American, in accordance with a stipulation of the will by which the property accrued to her. She is 66; he 29.

—Cholera at Tangi has subsided.

—Dr. Parsons, an American missionary, and his Armenian servant were murdered on the 31st July, at a short distance from Ismidt, while on their road to distribute relief to the famished population. The *Daily Telegraph's* correspondent says that the murderers have been arrested. They are two clerks belonging to a nomad tribe. On being examined they fully confessed the crime.

—Dr. Tanner underwent terrible sufferings during his voluntary fast. The accounts telegraphed to the London papers during the week before the last mail left, contain such items as the following:—"The patient suffered terribly during the night from vomiting, and he constantly complained of chilliness, snapping viciously at the watchers, groaning with pain, gasping convulsively for breath, and finally sinking back on the cot from sheer exhaustion, bordering close upon absolute collapse."

—The child of Major Wilson, 4 years old, fell into a tank in the compound of the bungalow on Malabar Hill, and was drowned. Major W. is Supdt. of Police at Nassick, and was with his family staying at Mr. Hoskens' bungalow. The parents were out driving, the child being left with an ayah and other servants who seem to have neglected their charge.

Thursday, August 26.

—*Bombay Gazette*: The gallant Brigadier General Brooke was slain while carrying Captian Cruickshank, of the Royal Engineers, wounded, to the rear. Both were killed. General Brooke was himself wounded when a captain, and was wounded in the presence of the General in command—Sir Robert Napier, now Lord Napier of Magdala. He himself related to us last year how he, at that time an A.-D.-C., was standing by the General's side, watching the progress of the assult on the Taku forts. The General was looking at the operations through an opera glass, making from time to time an observation as to the way things were going. Suddenly a ball struck the A.-D.-C. who fell down right beside the General. The latter never removed the glass from his eyes, or took the slightest notice of the incident; he continued his scrutiny of the operations of the storming column, and addressed his remarks to some one on the other side of him. "It raised my opinion of Napier greatly," said General Brooke, "it showed how perfectly master of himself he was; he rather liked me, and I am sure he was sorry I was hit, but there was no use in his stooping down to help me—he knew there were others about to do all that—and he would not distract his attention for an instant from the real business he had in hand. Napier was a very fine fellow—perfectly cool under fire; indeed, quite indifferent to it!

—Same: We observe that the Rev. T. H. Greig, Chaplain of the Church of Scotland, Poona, has proceeded to join the 78th Highlanders on service in Afghanistan. In ordinary circumstances this duty might have fallen to a junior in the service, but Mr. Greig having been for a considerable time pastor to the Highlanders, and being deeply interested in them, volunteered to share their fortunes in the field. His congregation at Poona will deeply feel his loss, but knowing as they do how he is esteemed alike by the officers and the men of the 78th, they will not grudge him to the Highlanders in the time of their special need.

—Same: Ayub Khan, besides 8,000 regulars, has now ten thousand Ghazis, and a large number of the latter are said to be flocking to his camp. Severe fighting is expected.

—The Str. *Teheran* with English Mails left Aden for Bombay, Wednesday 3 a. m.

—A marauding band of 900 Marris has plundered Katchi and Sibi. At the first place they got 20 oxen each, and at Sibi a lakh and-a-half of treasure.

—During the last half of July earthquake succeeded earthquake at Manila, causing great destruction and continual trepidation.

—Baroda subcribes Rs. 21,000 to the Military Relief Fund.

—*Times of India*: From enquiries, we have been able to learn some interesting facts about the Rev. Mr. Gordon, who was killed in the sortie. He was a missionary belonging to the Church Missionary Society, and at the commencement of the war was at his own special request permitted by the Bishop of Lahore to remain at Kandahar to minister to the troops. Before the disaster he did good service amongst the soldiers garrisoned in the citadel, while the Rev. Mr. Cane served the cantonment. We understand he received nothing from the Society, but came to this country at his own expense. He was, we hear, most anxious to have accompanied General Burrows' Brigade to Girishk, but Mr. Cane had put in his application first, and it was then arranged that Mr. Gordon should go out on the next occasion.

—*Indian Mirror*: During the last week there was renewed communion with the saints: thus,—Monday, Moses; Tuesday, Socrates; Wednesday, Sakya Muni; Thursday, Hindu Rishis; Friday, Jesus.

—*Christian*: "After a year's trial of milk instead of beer, the Medical Officer of the Barnsley Poor Law Union reports that the discipline in the parish infirmary is better, that the patients like the change, that there is no deterioration of health, and that the death-rate is lower. He has reduced the cost of alcoholics during the year just closed from £72 to £25."

—The same. In extracting this we would make the request our own: "We gratefully acknowledge the constant blessing we receive from our readers' prayers. Will they continually remember us in prayer, that wisdom and faithfulness may be given us in the conduct of this paper, that we may never seek to please men but God, and that in all things God may be glorified?"

—The Waganda envoys who accompanied Mr. Felkin to England left June 22nd for Aden and Zanzibar and their own country, bearing presents for Mtesa from Her Majesty and others.

—*Ch. Miss. Intelligencer*: Bishop Sargent's Annual Report has been received, and we hope to print it shortly. The number of adherents in the C.M.S. districts of Tinnevelly has risen from 50,075 to 53,210, an increase of 3,135. There have been 1,511 adult baptisms. The Bishop mentions that of the many thousands that have joined the Christian community in the past two years, only three hundred have gone back, some to their old heathen ways, and others drawn aside by the Romanists.

Friday, August 27.

—A letter received at Killa Abdulla, from General Primrose, says that on the 16th we attacked the village Deh Khwaja and got through it, but finding it strongly occupied and reinforced by contingents from other villages, had to retire to the fortress. Losses—as before reported.

The enemy's loss was heavy; our Cavalry made two charges and cut up a good many.

—Deaths last week 400.

—Fall of rain to date, fort, 46 in.

—The *Times of India* has a pretty full report of last evening's meeting at the Framji Cowasjee Hall. We have not space for the whole, but extract a part. Mr. Bowen presided. Hymns and anthems were sung; much pains had been taken by the excellent choir, in preperation. The Rev. D. O. Fox conducted the introductory religious services. The Rev. Dr. Bissell gave an account of 29 years of missionary life in the interior. Dr. Bissell dwelt upon the elevating power of the Gospel as shown among the lower castes of the Deccan. He gave one very noticeable instance—only one among a considerable number which might have been mentioned—of this elevating power, in the case of a native pastor in the Deccan, a man of very low caste originally but now honoured and respected by the entire community of his town, where he is a man of acknowledged influence, and a member of the local committee to settle the difficulties of ryots and money-lenders under the new Deccan Ryots Relief Act. One of the great obstacles which Dr. Bissell's experience led him to speak of, consists not in the intellectual difficulty of making the people understand Christian principle, but in the moral difficulty of getting them to follow it after their minds are convinced. If all would profess Christianity who are intellectually convinced of its truth, he said, the churches would be crowded with converts. The reliance of the missionary under these circumstances is upon the Divine energy which works with the truth, causing it, when received into the mind, to become at least effective in changing the heart. Men and Christian preachers, like all others, are too apt to fall into a heartless and formal discharge of their duties. Nothing can be more fatal to success. Dr. Bissell well described the evil of this state of mind, and earnestly exhorted his hearers to honour their Master by a hearty and loving service. After twenty-nine years of observation Dr. Bissell feels more certain of the ultimate triumph of Christianity than he did at the outset.

His hearers will not soon forget Dr. Bissell's striking illustration of the quiet and constant power of Christianity with which he closed his address. He saw once in the Deccan a bitter *nim* tree, in a cleft in which had been dropped a seed of the sacred fig tree. The root of the fig tree passed down through the decaying heart of the other into the ground, and was thus growing within the old *nim* tree, which was being gradually rent asunder and destroyed by the increasing power of the fig tree. This is what Christianity is doing in India. Hindooism is the bitter *nim* tree. Christianity the sacred fig tree.

After another anthem by the choir, the second address was delivered by the Rev. Dhanjibhai Nauroji. He took for his subject "Christianity in the Native Church." He showed that the Native Church is a growing church; and that, in spite of some defects which are acknowledged, it is permeated by an earnest and sincere Christian spirit. He rebuked with severity the habit which some have of traducing the character of Native Christians of whom really they know but little; and demanded that European Christians should themselves show a better example to the Native Christians and thus help to draw them up to a higher plane of life.

Rev. I. F. Row was the last speaker. He spoke of the grandeur and glory of the missionary enterprise, and wished that all might realize their responsibilities in the matter, as the warfare which the Christian Church is waging is of far greater importance than any war in which human governments are engaged; but the victory was assured to the side of Christ.

The Rev. F. G. Macartney, of the Church Missionary Society, offered the closing prayer and dismissed the audience with the benediction.

Selections.

BOMBAY MISSIONARY CONFERENCE.

The first of the public meetings in connection with the Missionary Conference was held yesterday evening in the Framjee Cowasjee Institute. The preacher was the Rev. J. M. Douglas, of the Candian Presbyterian Mission at Indore, Central India. The sermon had two texts,—Luke 19-10. "The Son of Man is come to seek and to gain that which was lost," and Acts 26, 17 and 18, "I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The first text, the preacher said, is Christ's own description of his mission; He comes and seeks the lost; then he sends the lost to carry on his work among other lost ones. Christ, thus, is the seeker, sending. Christ the seeker is now present by His word and Spirit, and with greater power than in the days of His flesh. Christ at the grave of Lazarus is a true representation of Christ the seeker in our own time calling the dead world to life and virtue. Men are to be

saved simply by the voice of God in the Gospel of his Son, who is the power of God. Christ also commissions those whom he has found and saved, telling them, in the words of the second text, to "open the eyes" and "to turn" men unto God, &c. This thought introduced the second head of the sermon, which was the ministry of Paul, the sent. The direct work of the ministry was described,—and its power shown to consist in the sending,—the commission of Christ. He does not mock the guilty world by sending sinful men, to sinful men, unaided and alone. He also gives the power; we labour in God's strength. Men are asleep in sin; the eye of the soul is closed; Christ sends that it may be opened. Like Paul himself, at the time of his conversion, humanity requires to have the scales removed, and to be told to "look up." Yet our eyes may be open to many things, though blind Godward. The office of the ministry is to open the eye of the soul. For this work blind men are not sent; but those who have themselves been sought and found and saved and enlightened are sent to give evidence for Christ. The opening itself is by the communication of the light, and by personal testimony concerning Christ. The hearsay message carries no force. The evidence is wanted of facts known and things experienced. There is a further process—the turning—which the hearer must perform for himself. It follows upon the opening of the eyes, but it is the man's own work under God. He will then receive that which God gives him—forgiveness of sin, and the inheritance among the sanctified, now and hereafter. All this is to be brought about, says Christ, by faith in me. In these texts, said the preacher in conclusion, is the substance of the Gospel: the Fall and Redemption: the work of the ministry, of the hearer, and of God; the inheritance, and faith as the means of *attaining it.*

The Rev. Mr. Douglas' discourse was delivered in an impressive manner, and was attentively listened to by the large audience which had gathered to hear it. The Rev. J. W. Sibley, of Ellichpur, assisted in the conduct of the service. The musical arrangements were in the hands of Mr. William Simpson.—(*By. Gazette.*) For further reports see Friday's Epitome.

PROSELYTIZING NOVELS.

A TIMELY EXPOSURE of the dangerous tendencies of Miss Yonge's works appears in an English contemporary. From "The Heir of Redcliffe," published twenty years ago, to the latest *Monthly Packet*, of which she is the editor, there runs an undercurrent of what she is pleased to call "Catholic truth," but which is in reality most pernicious sacerdotalism. Baptismal regeneration, "sacramental grace," auricular confession, priestly "direction" and absolution, prayers for the dead, the meritoriousness of personal holiness, vocation and "discipline" for women, are among these "Catholic" views, which are quietly assumed to be the teaching of the Primitive Church and of the Church of England.

The entire spiritual life, it is taught, is created and sustained by means of the priest. The regeneration comes in baptism. Then "when, after a course of evil, their conversion takes place, it is a rousing of baptismal grace, and not a new birth of itself."

The "Castle-Builder." has for its motto and moral "the dangers of deferred Confirmation." It is the history of a young lady who, putting off her Confirmation and first Communion, and consequently lacking "sacramental grace," fell into sundry and divers sorts of naughtiness and trouble, and is wretched and miserable. She is sad, giddy, and powerless. Her priest says to her: "You are a Christian. Each right action and feeling, each act of faith or prayer, through your whole life, have they not been fruits of your baptismal grace?" I suppose so," says miserable Emmeline. "You have had no comfort, no true wisdom nor strength, no firmness no abiding sensation of love and fear of God." Emmeline gave a groan. "Emmeline, our religion holds out to us a means of receiving the strength of the Holy Ghost, etc."

"Confirmation! O Herbert, would it do that for me? I believe it would be peace at last."

"Emmeline, I am sure it would. It is the promise of God through His Church."

So Emmeline and her sister, are confirmed. They kneel at the "altar," "the apostolic hand is on their heads, that unspeakable gift is imparted." They receive in due time the Eucharist; and the impression is left that the poor, wilful child went no more astray.

Auricular confession and priestly "direction" are spoken of as unspeakable *"privileges."* "When a young girl is really penitent, their is absolution for her in Church," "The time comes when spiritual comfort and counsel are advisable. For one spirit that can stand alone, there are twenty (at least among women) who need counsel and guidance. To such *vivâ voce* confession, the direct individual absolution, the counsel for the future, are an unspeakable comfort," "How infinite the comfort of the authoritative absolution in the name, of Him who gave power to bind and loose!" ', The whole doctrine should be taught to every one." Objections it is said are made to confession only "for want of understanding the system."

A sisterhood is prescribed as the best refuge for a woman when girlhood is passed. "When amusement becomes weary and she finds herself looked at by the younger generation as *de trop.*" The efficacy of prayers for the dead is taught. "Our own Church," it is stated, "has never forbidden the primitive custom. Our prayers will as surely help them there as here, and may brighten the joy and purification, and aid in the washing and cleansing. Such has been the belief of the Church in all ages." Then we are told that "as to the Bible, the teaching of the Church must be accepted to explain it, and to guide us in our understanding it."

Occasionally a feebls protest appears against Rome; but what is its value when we have pointed out to us "the strong claims Rome can show to continuity and unity within itself," and when Romish customs, such as crossing one's self are inculcated. The latter, however, are not to be practised openly, "but secretly for fear of offending weak brethren."

These examples are quite enough to show that Miss Yonge is well entitled to the designation of "the novelist of ritualism," and to put on their guard the unwary. He books can only develop a superstitious, sentimental religiousness, if they do not prepare the way for the ingress of the most deadly errors. *Evangelical Churchman*

Miscellany.

—*Missionary Herald* for August:

Mr. Parsons, of Nicomedia, writes, May 15, of a long ride *and walk* which he had taken in company with Garabet, a native helper. On account of the Circassians and the high price of provender, they took but one horse, and he an old lame nag. In two or three of the outstations serious troubles appeared, and one preacher was found utterly unworthy of confidence. In other sections hopeful signs appeared. Mr. Parsons says:—

"I visited the Greek villages along the Marmora, southwest of Yalova Scala. Between that Scala and the promontory which separates the Gulf of Gemlik from the Marmora, are nine Greek towns. Just around the promontary is another. In four of these villages we found enlightened priests, and in all a readiness to purchase the Scriptures. One priest told me that he and many others were waiting for union with the English church. They were prepared to accept the 39 Articles and the Book of Prayer of that church.

"In one of those villages we found a Turkish official who had years ago obtained a New Testament of us, and now wanted another. The first he had given to another enlightened Moslem. He said bluntly, 'I have seen God.' 'How?' In the Gospels.'

"The whole male population of a little Turkish village came together after the evening prayer in the mosque to hear read the Sermon on the Mount. A Turk of the Nice villages sent a Bardezag basket-maker to get a Bible.

"One Sabbath we were guests in the family of a Moslem Koord. The acknowledged head of the family, our host, is an Armenian Koord, now a consistent and devoted Protestant brother, seventy years old. This brother is doing a great deal for the Master among Greeks and Moslems. He is a man of upright and unblemished life.

"Hearing of the movement in Kartsi [see *Herald* for June, page 225], that the teacher had been turned out, and that he had gone to Bardezag to get help to open a new school and a place of worship, I arranged my tour so as to be in Kartsi three several nights. The whole village has been leavened with the gospel. This teacher has the hearts of the people. He was turned out at the instigation of the Vartabed of Nicomedia. He cannot be shut out from the affections of the people and their children. The influence of a good work here will be felt by all the Yalova district.

"The suffering in the country is great. The country is drained of money. The only business going on is in flour. I watched the bakers' shops. Everywhere old coins, ornaments, rings, silver and gold, were offered for bread. The Circassians are robbing and murdering at their sweet pleasure, no one to say *no.* The great coal dealers are selling their horses for fear of Circassians, and dismissing their workmen. This army of colliers are now hungry, and know not what to do to get bread for themselves and their families."

TELEGRAPHIC NEWS.

London, Aug. 19th: The ship Cartsburn, Captain Richardson, from Dundee to Bombay, has been totally burnt.—England has proposed that another Collective Note shall be sent to the Porte on the question of the Greek Frontier, but the other Great Powers hesitate, fearing that it may lead to coercive measures.

Constantinople, 19th: The Porte, in replying to the Note of the Ambassadors of the Great Powers, offers Dulcigno, except Grudda and Zinosch, and asks for further delay. The Porte also says that it declines to participate in any coercive measures against the Albanians.

Paris, 19th: M. de Freycinet and M. Montaubon, in speeches delivered yesterday, expressed their earnest desire that France would do all to secure the maintenance of peace, and never embark in any adventurous policy. They also made urgent appeals for unity throughout the country.

London 20th: Lady Ripon starts for Bombay on October 27.—In the House of Lords last night a discussion took place on the conduct of the Zulu War, when Lord Chelmsford defended himself from the strictures that had been made, and said that the disaster at Isandula occurred in consequence of the departure from strict orders to put all encampments in a state of defence.—In the House of Commons this evening, the Secretary of State for India, in reply to a question, said that no information has been received of arrangements having been made for the reception of a Native Agent of the Indian Government at Kabul. His Lordship believed that it was not intended to appoint one.—Numerous meetings are to be held in Ireland on Sunday to consider the land question.

Shanghai, 20th: Ch'ung How has been released.

London, 21st: In the House of Commons, the Hares and Rabbits Bill has passed through Committee.—Lord Rosebery has been offered the appointment of Under-Secretary of State for India,

but declined it on the plea of ill health.—H. M's Troopship Jumna sailed to-day for Bombay. The Queen inspected the troops before their embarkation.—In the House of Lords last night, the Lord President of the Council, Earl Spencer, in reply to a question, said that the land agitation in Ireland was of a pernicious character and dangerous to the peace of the country, the condition of which, in several parts, had the gravest aspect. Special legislation, however, was not intended, as the Common Law is sufficient for the circumstances

St Petersburg, 21st: The Supreme Commission has been abolished.

London, 22nd: H. M. the Queen witnessed the departure of the troopship Jumna yesterday, when great enthusiasm was exhibited.

Constantinople, 22nd: Four thousand Turkish troops, under Riza Pasha, have arrived at Dulcigno to enforce the surrender of the town.

St. Petersburg, 22nd: The semi-official *Agence Russe* declares that the Porte's reservation of Zinosch and Gradda is only a pretext for delay, as the former town is deserted, and the latter is outside the line of demarcation.—The same paper announces that a conciliatory spirit now exists between Russia and China, and that the Chinese Ambassador has had a farewell audience of the Czar.

London, 23rd: The Right Hon W. E. Forster, Chief Secretary for Ireland, has returned to London from Dublin.—The land meetings in Ireland yesterday passed off peaceably. The prominent leaders were absent.—The *North German Gazette* publishes an article which says that Gambetta's speeches have shaken the confidence of Germany in the permanence of peace. She must, therefore, continue to regard her Western frontier as insecure, which will necessitate keeping a powerful army ready.

Constantinople, 23rd: The Ambassadors of the Great Power at Constantinople have been instructed to reply to the Porte, that they refuse to discuss the question relating to the line of demarcation determined upon for the Greek Frontier, and that they are only willing to negotiate on details of the cession.

London, 24th: In the House of Commons last night, the Chief Secretary for Ireland, in reply to a question, said that Government would not hesitate, either in the autumn or winter, to summon Parliament for an extraordinary Session, to obtain additional powers to maintain peace in Ireland if necessary, but he believes they will not be required.—In the House of Commons last night, a long and animated discussion took place relating to a speech of Mr. Dillon's, which Mr. Parnell and other Irish members endorsed. Mr. Forster said that he would not be deterred by strong and threatening language in doing his utmost to protect life and property in Ireland, while at the same time proposing measures to improve the relations between landlords and tenants.

25th: In the House of Commons last night, a long and animated debate took place relating to a motion made by Mr. Parnell, that a native Parliament was the only remedy for the grievances of Ireland.—Mr. Gladstone sails from Gravesend to-morrow, with Mr. Donald Currie, M. P. for Perthshire, in the steamer Grantally Castle for a cruise on the coasts of Ireland and Scotland.—The P. and O. s.s. Ancona, from Southampton, August 18, has put into Gibraltar disabled.—In the House of Commons, the Chief Secretary for Ireland, in reply to a question, said that the action of the House of Lords respecting the Irish Compensation Disturbance Bill was a calamity, and that if coercive measures become necessary he would introduce a Bill which, while relieving Government, would not aid unjust landlords.

26th: A naval demonstration, to influence the settlement of the Montenegrin question, is again contemplated.—The Great Powers have agreed to the English draft of a Collective Note in reply to Turkey's proposals respecting the demarcation of the Greek frontier.—The Porte denies the statement made by the *Daily News* on the 17th inst. that printed matter, calculated to incite Indian Mussulmans against the British Government, has been sent from Constantinople to India.—The House of Commons has read a third time the Merchant Shipping Grain Cargoes Bill.

PASSENGERS SAILED.

Per P. and O. Str. *Pera*, 21:

For Brindisi.—Lieut-Col C H S Scott, Lieut-Col and Mrs T E Tennant, Col Stewart, Mr F E Pargiter, Lieut-Col Llewellyn, Lieut G Pearson, and Mr Jung.

For Southampton.—Capt W E Gowan, Capt W F Nelson, Miss A Parish, Miss L Parish, and Mr Frank Welsh.

For Venice.—Lieut H L Wells, RE, and Mr Henry Farnaro.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, 24:

From Southampton.—Mr and Mrs Brent, infant and child. Dr Deane, Maj H W St A Wilton, Mr Wm Wheeler, Junr, S Waris Ali, Kazim Ali, Mrs Miller, Mr. Borrodaile, Mr Reinbolt, Capt Bradish, Mr E Sala, Rev E Hubbard, Mrs E Hubbard, Dr E B Gardner, Mr Thos T it, Mrs Tait, Mr C W L Lloyd, Mr E J Hodgkinson, MrD Ross, Mrs D Ross, Mr W Milburn, Capt Gambui, Mr Esoar, Mr Amboni, and Mr Booth.

Domestic Occurrences.

BIRTH.

OSBORNE—Aug. 22nd at Igatpuri, the wife of Walter Osborne Esq. of a daughter.

MARRIAGES.

LAUGHTON—BEAUMONT—Aug. 3rd, at Christ Church, Edinburg, by the Rev F E Belcombe, Incumbent, Colonel G A Laughton, Bombay Staff Corps, to Annie Barbars, eldesy daughter of the Rev J S Beaumont, Poona, Bombay Presidency.

MCCABE—MITCHELL—Aug. 16th, Jas William Mc Cabe, H M's Customs Preventive Service, to Elizabeth (Lizzie), widow of the late R D Mitchell, H M's Customs.

DEATHS.

SIMPSON—August 13th, at Sibi, Southern Afghanistan, of sunstroke, Surgeon Major J Simpson, 23rd Regiment, Bombay N L I.

BEYNON—Aug 18th, at Poona, Elliot, son of Erasmus and Amelia Beynon, aged nine months.

WOODEN—August 25th, Fort, Sarah, the beloved wife of S Wooden, H M's Preventive Service, aged, 56 years and 9 months.

MAUDE—July 28th, at Chateau D'Oex, Switzerland, drowned, Dudley Neville Cornwallis, son of Colonel Cornwallis Maude, Judge Advocate General of the Bombay Army, aged 9.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th August 1880.

J. Sweenie, 21st September 1880, Re 1; Lieut.-Col. Van Heytheyson, 24th May 1881, Rs. 6; D. E. Gostling, 12th April 1881, Rs. 6; Mrs. J. Briggs, 31st December 1880, Rs. 6.

ERRATUM.—In the acknowledgments for last week, for James Legg, 2nd February "1880" read 1881.

Advertisements.

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Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal

Bereilly, N. W. P.

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